

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord our God shall call."—JOEL.

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SÝNOPSIS OF A DISCOURSE

DELIVERED BY PRESIDENT GEORGE Q. CANNON, IN AARHUUS,
DENMARK, ON SEPTEMBER 10, 1862.

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(Reported by A. Christensen.)

Brethren and sisters, I am exceedingly glad to be with you and to hear the brethren speak, although our language is strange to you, I am well satisfied that you are brought to understand the principles we have advanced to-day, even if brother Christensen should have failed in some points to interpret all as fully as it was spoken. The Lord is putting forth his hand to do a great and marvellous work on the earth, as was anciently predicted by his Prophets. It has just begun, and the work will ever continue onward, until universal knowledge and happiness shall prevail among the children of men. The Lord has begun to pour out his Spirit upon us, and we have obtained knowledge for ourselves, and we enjoy happiness, and many nations and people will be benefitted, enlightened, comforted, and redeemed by the Gospel plan now revealed, and be happy as we are happy. The Prophet Jeremiah and other Prophets spoke concerning this great work we are now engaged in. They even spoke of the time when the Spirit of God shall be poured out upon all flesh, &c. These events must come to pass. When the more wicked part of mankind

is cut off from the earth, by the judgment of heaven, the Lord, will be served by the people, and they will enjoy his blessings, for the knowledge of God shall cover the earth even as the waters cover the sea, and the nations shall walk in the glorious light of Heaven, and there shall be no more war, nor contention, strife and misery among men, for the power of the Evil One will cease to operate. The vision was open for the Prophets to understand the designs of God in these things. They laboured diligently to accomplish the work of God, and wished to banish and put an end to sin, corruption and misery, and to usher in a brighter period; but they were disappointed, because of the great power of the Evil One, and the unwillingness of the people to be obedient to the principles of truth. They were looking forward to a time when things would alter, and better circumstances combine together among the nations of the earth, whereby it would be rendered possible to accomplish this grand work and fulfil the prophecies. They saw clearly what is now taking place. They saw the messengers of the Lord going forth upon the earth to warn

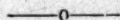
the nations, and gather Israel, and bring about the work of restoration. They saw us engaged in this work, and rejoiced in the contemplation of these things. They saw the people gathering out from among the nations, and building up Zion, and preparing for the coming of the Son of Man. They saw fishers and hunters sent forth to bring Israel home. They saw the end of wickedness and misrule; they knew that the Saints should not be trodden down for ever and the Lord's purposes be retarded as before. They saw that nation should not always war against nation, and brother slay brother, neither cause misery and sorrow among each other; they prophesied that their swords should be made into ploughshares, &c.; but when would this glorious time have come if the Lord had not interfered, but allowed things in the world to go on as they had done in past time? When would the lion and the lamb have slept together? Unless the Lord had put forth his hand, the earth would for ever have groaned under the misery, war, bloodshed, and corruption which have prevailed in the world, and made men unhappy. He is now sending forth his messengers, and has adopted measures by which to put an end to this state of things, and his power is felt among the nations of the earth for the consummation of his work. Wickedness and misrule have prevailed long enough, and the set time has come to make a change. Now, when will this great work be accomplished, and when will men cease to shed blood and commit crime? Suppose that all the people felt as we do to-day, and were possessed of happiness and love towards one another as we are, would there be any desire for war and bloodshed then? Would there be any war upon the earth? No. The

Gospel we have embraced is true and powerful; it makes us happy, and no thing can hinder its progress. It matters not if Elders apostatize in Zion or here, it does not alter the truth a particle; apostates and all hell may combine against this work; lying tongues may be busy and conspire against you I bear testimony, in the name of Jesus, that, in spite of all this, the work will go onward with mighty power and always triumph. I wish Br. Christensen to notice this, and interpret it well for your understanding. The wicked and all hell may rise against the work in this land; they may slay the messengers sent unto them, as they did in America, but the work will triumph and flourish, and Israel—yea, all the honest in heart—will continue to be gathered to Zion, and the work is bound to war strong and powerful upon the earth, and the nations shall be weak, go downward, and fear and tremble. Where is the peace and well-being of the nations? Their day of pride will soon be past. Look at the people in America, how they are warring with one another. That nation was the first who rejected the Gospel. The nations of Europe will scarcely escape the threatened judgments; they will get their part in due time. France and the other great powers have difficulties and are uneasy, and even Denmark and Holstein are in danger of a collision with one another. Security has fled away, and is not to be found among the people. It is for us, brethren and sisters, to live according to the principles revealed, purify ourselves, and be in possession of the Spirit of God, that we may be enabled to meet the events and be prepared for the coming of the Son of Man. May God bless you in all your efforts to serve him is my prayer, in the name of Jesus. Amen.

Find fault, when you must find fault, in private if possible; and sometime after the offence rather than at the time. The blamed are less inclined to resist when they are blamed without witnesses. Both parties are calmer; and the accused party, seeing the forbearance of the accuser, will, as a general thing, feel more disposed to acknowledge his wrongs.

A FAIR RETORT.—An enthusiastic American lady being asked by Mr. Cobden why her country could not rest satisfied with the immense unoccupied territories it already possessed, but must ever be lusting after the lands of their neighbours, made the following remarkable reply, "Oh! the propensity is a very bad one, I admit; but we came honestly by it, for we inherited it from you!"

THE POWER AND INFLUENCE OF WORDS.



It is a matter of surprise, as well as regret, that so few properly appreciate the powerful influence, for good or evil, of their ordinary conversation in the domestic circle. Mankind acknowledge and almost worship the godlike power of eloquence, which enables its gifted possessor to sway the hearts of his fellowmen, to rouse their feelings to the utmost pitch of enthusiasm and even violence, or to melt them into the tenderest feelings of love and kindness; to urge them to a career of wickedness and the commission of the most dreadful crimes, or to inspire them with the loftiest heroism, and persuade them to a life of the purest virtue and the most unselfish devotion. All this and much more, men readily admit, is accomplished by the power of words; yet, when asked why they permit the impure jest, the coarse and vulgar innuendo, to be bandied about, either by themselves or others, in the presence of their families, they reply, "Oh, words are but wind, and my family know I do nothing worse than talk." The latter may be true, but such should remember that "Out of the fulness of the heart the mouth speaketh," and children as well as their elders will conclude, and rightly too, that they speak most of that which most occupies their minds and thoughts; and though children do not and cannot investigate the process by which they arrive at certain conclusions, they are generally very correct in them, and they naturally and truthfully conclude that, so far at least as such are individually concerned, whether parents or others, they cannot esteem that which they jest about and treat with habitual lightness as anything very wrong. Depend upon it, that with our own children even is the principle true that, "By thy words shalt thou be justified, and by thy words shalt thou be condemned."

How many children there are, of both sexes, whose conduct is a source of bitter grief and heartfelt sorrow to their parents, and whose career is clearly traceable to the unnoticed but deleterious influence of the conversation of

those into whose society they are thrown, not merely among strangers, but even in that place which ought to be a sacred retreat and asylum from all that might tend to corrupt the youthful mind, beneath the parental roof. It is a sad, but undeniable fact, that many receive their first lessons in folly and crime in the home of their childhood; and this, too, while it is least suspected by those who love them most, and who would make any sacrifice to secure for them a virtuous and happy future.

While many parents carefully and jealously guard their family from the deleterious influences and evil associations which, in every community, are to be found beyond the limits of the domestic sanctuary, and put unnecessarily severe restrictions upon their social intercourse with their neighbours and friends; yet they fail to be as guarded and scrupulous within the bounds of the domestic hearth, and will admit to the society and bosom of their family, men whose company they command their children elsewhere to shun. It may be said that in the present state of society this cannot altogether be avoided; that business and the various duties of life compel us frequently to be on terms of courtesy and even intimacy with such men. True; but if the conversation and example of such individuals are calculated to exert an evil influence upon the minds of our children and to leave a stain upon their moral nature, we can, even within the hallowed precincts of home, draw a line of distinction, and, to a certain extent at least, prevent the free intercourse and friendship which they may seek to establish in the family circle. But it is not so much the influence and words of strangers, as our own, that do the harm. If our children see us join in the coarse laugh at the ribald jest, and the vulgar, if not absolutely filthy allusion that calls a blush to the cheek of modesty—which, despite all that may be said against it, is, in most cases, an indication of a mind far from being entirely corrupted, and still sensitive to virtue—they rightly conclude that we approve

the sentiments and conduct of those who give utterance to them, and from being accustomed to hear crime or sin of any kind habitually treated lightly, the next step, as any one at all acquainted with the metaphysical operations of the human mind knows, is to commit the sin itself.

It is not the *allusion* to any subject wherein consists the evil, but the *manner* in which it is treated. There is no subject connected with the origin, progress, and happiness of the human family, but what can and should be alluded to under proper circumstances, and in a proper time and way; and the rising generation certainly ought to be better instructed than they have hitherto been in the structure and functions of their bodies, and the physiological conditions of health and happiness. It is quite as necessary, if, indeed, it is not more important, that children should comprehend these things, as that they should be taught to read and write, or be instructed in any of the higher branches of human wisdom or social accomplishments. A correct insight into, and understanding of, the science of physiology, would do much towards saving many of our youth from a debauched and dissipated career; but we do earnestly protest against the too common habit of treating with lightness and ridicule the most sacred subjects connected with the happiness of the human family, and upon a correct understanding of, and purity of action on which, rests the whole social fabric.

The effect of a word thrown into the human mind may be compared to that of a stone thrown into the bosom of a placid lake: the ripples widen and increase and extend till they are only bounded by the limits of the surrounding shore. So, a word may set thoughts in motion, that in their turn shall arouse from their torpor the sleeping passions of the human soul, the effects of which can only be known in, and bounded by, the limits of eternity itself. It was in view of this principle the Saviour said that men should be called upon to give an account of every idle word which they should speak. He knew, and rightly appreciated, the power and influence of language; and if we would imitate his example, and desire to exert a beneficial and saving influence upon

our own families, or any other members of the human family with whom we may associate, our words, whether in public or private, must be carefully weighed and must be dictated by the Spirit of the Lord, which never prompts to any word or act which is of a debasing tendency, but, on the contrary, inspires the bosom in which it is permitted to dwell with feelings of the purest, noblest, and most exalting kind, and leads to words and acts of a similar character.

If "words are but wind," why preach the Gospel to the inhabitants of the earth? Why waste breath upon individuals or assemblies in endeavouring to explain, and persuade them to act upon the principles of virtue and intelligence? But there is no one so ignorant as not to know better than to argue so unreasonably. Words are things; and dangerous things, too. They are the images or representatives of ideas, and ideas are the living, thinking, acting inhabitants of the human mind. It is by means of words that we convey our ideas to the minds of others, and as these ideas produce thoughts, and thoughts always precede, and result in, acts, and as a man's acts are always in accordance with the nature and character of his thoughts, we may easily see how a word may lay the foundation of a future character, and decide the course of a whole life for good or ill. A powerful illustration of the force of ideas, and consequently of the importance of words, is seen in the intimate connexion and sympathy existing between the mind of the mother and the body of her unborn infant, and the frequent physical effects of such influence which are often visible on the child after birth. The idea which has made such a powerful impression on the *mind* of the mother, whether it has entered through the eye or the ear—for, as is well known, the mere *hearing* some article, circumstance, or accident mentioned is frequently sufficient to produce the most deplorable results—has stamped itself, or rather its image, or photograph, upon the *body* of her offspring; and who shall say that the mind of the mother may not influence the mind of her child, as much as it does its body; and if the mind of the child may thus be influenced by ideas which have been in their turn produced

by words, why may not the minds of adults—eager as they generally are, to listen, devour, and reflect upon all they hear—be most powerfully influenced for good or evil, by the conversation of their elders, teachers, or parents. Parents, if you would have your children grow up pure and virtuous, and live to be an honour to you and an ornament to society, let them be accustomed from

their earliest infancy, to purity of expression as well as example; shield them, as much as possible, from corrupting or vain society, especially in your own house, for there is where it will have the most influence; and, above all, never let them see you, by word or gesture, encourage anything that is low, vulgar, sensual, or debasing.

CELEBRATION OF THE TWENTY-FOURTH OF JULY.

(Concluded from page 613.)

REMARKS BY PRESIDENT BRIGHAM YOUNG.

I have been well pleased, yea, much delighted with the speeches we have heard to-day, and with the general display which has been made in commemoration of the entrance of the Pioneers into these valleys fifteen years ago. By the great number of children we see under fifteen years of age, born in these valleys, we can realize in a small degree the growth of this people in that short space of time. It is cheering, and forms a consideration of great promise to behold the rising generation in these Mountains, to see the glow of health and beauty upon their countenances, and the unsurpassed beauty and strength of their forms. Their eyes sparkle with intelligence and their frames are nerved with strength. I am proud of this people, I am proud of our holy religion, of our God, and of the principles of eternal life committed unto us. I trust we shall honour them, and be able to sustain ourselves through the mercies and kindness of our Father in Heaven.

I will say, for the gratification of the strangers that are here, as well as for the gratification of our own people, if there is one portion of the people belonging to the Government of the United States who love, revere, and hold sacred the Constitution of that Government more than any other portion, it is the Latter-day Saints. They understand the true worth of the institutions of their country, and will constantly uphold them. This Government has produced great men—great statesmen, great generals—who have accomplished great and mighty deeds in the Senate and House of Representatives, and in the field; their fame is lauded at national celebrations, and there the matter stops. I will go a little farther, and say that the God of Heaven brings men into public positions to accomplish changes which will prepare the way for the accomplishment of his great designs.

Much has been said and written upon the

oppressions suffered by the Puritan fathers under the reign of Charles the II. of England, causing them to seek a home in the wilds of America, and of the oppressions suffered by the colonies under the reign of George the III., bringing to pass the revolution, but they were not oppressed more than other people were in those times; and I think I am safe in saying they were not so much oppressed as the inhabitants under our own Government are now. They enjoyed as much liberty and I think more than the masses do at this day. It is all the work of God in bringing to pass his designs. He raised up the Government of the United States with its free institutions, that under its rule the kingdom of God might be set up, take root, and flourish. Before the Government of the United States was established there was not a Government in the known world where the kingdom of God could be founded and the Holy Priesthood be brought forth. He has established his kingdom, and soon the kingdoms of this world will crumble to pieces. God had a deep design in leading the Latter-day Saints to these valleys, and we acknowledge his hand in all this.

In the speeches and songs to-day, reference has been made to the oppressions received by this people from rulers of this nation. We should be happy indeed if data did not exist for such references. In referring to these portions of our past history, on occasions like this, we do it not under the influence of vindictive feelings and hatred, but we see in all this the providences of God, and we love to refer to them. We did not come to these valleys of our own free will and accord, we came here because we were obliged to.

I will here relate a fact that but few of this congregation are acquainted with. If I mistake not, three Senators, or three Congressmen, came to Nauvoo and entered into a treaty with the Latter-day Saints. They made as sacred a treaty with us as

they ever made with any government in the world. I am the one they treated with. Under that treaty we agreed to leave the country on certain conditions, one of which was that they should not follow us. They have broken their pledge, and violated their treaty by hedging up our way to selling property in Nauvoo and that region, after agreeing to aid us in selling; in requiring a battalion of five hundred of our men to assist in the war against Mexico, at a time when the people were on the western prairie, fleeing destitute and barefoot from their enemies; in making war upon men, women and children in Nauvoo when doing their utmost to leave there; in sending their armies to make war upon us, and the Lord will hold them accountable for all this. We left the United States with the intention of planting our feet in the Great Basin, where we are to-day, which then belonged to Mexico. Before we left Nauvoo we wrote to the Governors of every State and Territory in the Union, requesting them to give us an asylum within their borders. We received five answers, and these refused to listen to our petition. I have now in my possession a copy of those letters I caused to be written to those Governors, and the answers I received.

When we planted our feet on this soil, it did not belong to the Government of the United States, it was Mexican territory. God did not design that we should entirely leave the Government of the United States, neither did we wish to. We were willing to go, or stay, for we knew we should be led right, and we were led to this land. Not long after we settled here, Mexico ceded this country to the United States, on the 2nd of February, 1848, and we are still within the pales of that Government. We are now asking for admission as a State, and we intend to continue to ask, and "bide our time," and to live by and honour the Constitution of our country, whether others do so or not. We shall hold to and sustain this Government, and rally under the "stars and stripes," when the inhabitants of the land will violate, dishonour and forsake them. Some may think this a wild saying, and that I venture a great deal in making it, but I invite the clerks to write it, and I wish my stranger friends to enter it in a safe place where they can read it in future. Here is a growing population. When the fall months come we have not to prepare for sickness in these peaceful and healthy vales of Deseret, as in other parts of the country. Health is wealth to any people. The people in Deseret possess in a remarkable degree the wealth of health. The youth of our land bud and blossom like the rose, and here we shall continue to live, to grow, and

to increase in number like unto the stars of the firmament, or the sands on the sea shore; and I trust that we shall also continue to increase in the grace and love of God, keeping his commandments and walking in all his ordinances blameless.

When this people do right, they are my pride; when they do wrong, I feel to lament. I am satisfied that the whole aim of the great majority of this people is to love and serve their God all their days, doing every right thing we wish to do, and enjoying everything God has provided for our happiness, not infringing in the least upon the rights of our fellow-creatures. This is the liberty I believe in, and the kind of government I nourish. I desire to enjoy the heavens and the earth, the elements, and all that my heart desires in the love of the truth, not infringing upon the rights of any individual on the earth.

I wish to encourage the schools now before me. Continue, children, in your studies; and if we are let alone to still further build and inhabit, plant and enjoy the fruits of our labours, we hope to secure for you further facilities for learning. We wish to introduce into our schools every useful branch of learning that is now taught in the highest schools and colleges in the new or old world. We will educate our own lawyers, statesmen, mechanics, mathematicians, historians, &c., &c., and thus prove to God and mankind that our object is improvement in the knowledge of all truth in heaven and on earth, that is possessed by God, angels, and men. If we can have the privilege, we will enrich our minds with knowledge, filling these mortal tenements with the rich treasures of heavenly wisdom.

May God bless you. Amen.

Mr. W. C. Dunbar sung the following song composed by Mr. H. W. Naisbitt:—
THREE CHEERS FOR OUR OWN MOUNTAIN HOME.

AIR—"Red, White, and Blue."

Now the world with commotion is filled;
Now war holds a grand jubilee,
And the land in its strength lies untilled,
Once the land of the happy and free:
When the Prophets declared this for years
They slew them—and bid us begone,
So we mustered our brave Pioneers,
To seek 'mid the mountains a home.

CHORUS:

Then, hurrah for the brave Pioneers,
Three cheers for our own mountain home.
Then, hurrah for the brave Pioneers,
Three cheers for our own mountain home.

Far, far from our enemies now,
We grieve not for aught that's behind,
But with uplifted hands we can vow,
(Though they drove us as chaff by the wind)
That our leaders were Heaven inspired,
When they told us the nation should mourn,
While we should with freedom be fired
In the vales of our own mountain home.

CHORUS:

Then, hurrah for our leaders inspired,
Three cheers for our own mountain home.

Here the fathers in Israel assembled
Celebrate this our own holiday;
Tis with pride we behold the've assembled.
The patriots long, long passed away,
Self-denying, God-fearing, examples
To their sons in the ages to come,
Defeat to each one who still tramples
On our rights or our own mountain home.

CHORUS:

Then, hurrah for our fathers' examples,
Three cheers for our own mountain home.

Here our mothers who nursed us and taught us,
Who guided our wandering feet;
Through long years untiring have brought us
Where heartily true friends may greet;
May time crown their memory with glory,
And silver their temples adorn,
And posterity treasure their story
In the tales of our own mountain home.

CHORUS:

Then, hurrah for our mothers—our glory,
Three cheers for our own mountain home.

The hope of all nations shall centre
In the youth of the Kingdom of God,
In the brave giant race who shall enter
When their parents have sunk to the sod.

Ah! their steps shall be music to nations,
Their eyes pierce the cottage and dome,
Righting wrongs of the past generations,
The boys of our own mountain home.

CHORUS:

Then, hurrah for the boys in their stations,
Three cheers for our own mountain home.

See beauty and virtue combined
In the sisters of fair Deseret,
Their smiles render life more divine,
From youth till its sun shall have set.
Their mission the world to improve,
By duties which life will adorn,
Forming new generations to love,
To defend our own mountain home.

CHORUS:

Then, hurrah for our sisters to love,
Three cheers for our own mountain home.

Long, long shall the day dawn with gladness,
As swiftly the years pass away;
For it rang the death-knell of our sadness,
And the peal of true Freedom's birthday;
Yes, our thousands shall cherish its record
As written on Times' living tome!
Closed with us is the mad reign of discord,
Peace dwells in our own mountain home!

CHORUS:

Then, hurrah for the day and its record,
Three cheers for our own mountain.

HISTORY OF JOSEPH SMITH.

(Continued from page 616.)

When I had marched about three miles, a messenger informed me of the occurrences at Carthage. I hastened on to that place. The guard, it is said, did their duty, but were overpowered. Many of the inhabitants of Carthage had fled with their families. Others were preparing to go. I apprehended danger to the settlements from the sudden fury and passion of the Mormons, and sanctioned their movements in this respect.

General Deming volunteered to remain with a few troops to observe the progress of events, to defend property against small numbers, and with orders to retreat if menaced by a superior force. I decided to proceed immediately to Quincy, to prepare a force sufficient to suppress disorders, in case it should ensue from the foregoing transactions, or from any other cause. I have hopes that the Mormons will make no further difficulties. In this I may be mistaken. The other party may not be satisfied. They may recommence aggression.

I am determined to preserve the peace against all breakers of the same, at all hazards. I think present circumstances warrant the precaution of having a competent force at my disposal, in readiness to march at a moment's warning. My position at Quincy will enable me to get the earliest intelligence, and to communicate orders with great celerity.

I have decided to issue the following general orders:—

Head-quarters, Quincy,
June 29, 1844.

It is ordered that the commandants of regiments in the counties of Adams, Marquette, Pike, Brown, Schuyler, Morgan, Scott, Cass, Fulton and M'Donough, and the regiments composing General Stapp's brigade, will call their respective regiments and battalions together immediately upon the receipt of this order, and proceed by voluntary enlistment to enrol as many men as can be armed in their respective regiments. They will make arrangements for a campaign of twelve days, and will provide themselves with arms, ammunition and provisions accordingly, and hold themselves in readiness immediately to march upon the receipt of further orders.

The independent companies of riflemen, infantry, cavalry, and artillery in the above-named counties, and in the county of Sangamon will hold themselves in readiness in like manner.

THOMAS FORD,
Governor and Commander-in-Chief."

1 p.m. Mayor Wood and ex-Mayor Conyers, from Quincy, arrived from the Governor's head-quarters, and said 244 troops from Quincy, had arrived in Warsaw to protect the innocent, and they had come to ascertain the feelings of the people, and adopt measures to allay excitement.

We copy the following letter, from Sheriff J. B. Backenstos:—

*"Roll of Carthage Greys and Officers
June 27th, A.D. 1844.*

Robert F. Smith, Captain.

F. A. Worrell,

S. O. Williams,

M. Barnes, jun.

} Lieutenants.

Guard at the Jail, June 27, 1844.

F. A. Worrell, officer of the guard.

Franklin Rhodes.

William Baldwin.

Levi Street, lives near Mendon, Adams county, Illinois.

Joseph Hawley, lives in Carthage, Illinois.

Anthony Barkman,

Clabourn Wilson,

Balance of Greys.

Edwin Baldwin, lives near Carthage, Ills.

James D. Barnes,

Frederick Loring,

Leyrand Doolittle,

Marvin Hamilton,

Ebenezer Rand,

John W. Maith,

Thomas Griffith,

Lewis C. Stevenson,

Noah M. Reckard,

Eli H. Williams,

H. T. Wilson,

Albert Thompson,

Walter Bagby, left the country, gone to Louisiana, and died.

George C. Waggoner, lives $2\frac{1}{2}$ miles north of Carthage.

Crocket Wilson, lives 8 miles east of Carthage.

Thomas J. Dale, 5

Richard Dale, 5

The Carthage Greys never numbered more than about thirty, rank and file; during the June mob war, several joined for the time only, who reside at other places, and whose names are unknown to me. The Carthage Greys were nearly to a man parties in the June massacre.

Green Plains.

Captain Weir's company of about sixty men.

Warsaw.

Captain J. C. Davis' company of about 60 men.

Captain Wm. N. Grover's

Mark Aldrich's

comprising the entire settlement in and about Warsaw and Green Plains, with the exception of the Walkers, Gillhams, Paytons, Bledsors, Gallahers, Byrns, Kimballs, Worthens, Summervilles, and Bedells, and the Mormon families who resided in that part of the county at that time.

The leaders of the Hancock mob, and

those who took an active part in the massacre of Joseph and Hyrum Smith, are:—

Thomas C. Sharp, *Warsaw Signal*, Illinois, editor.

Colonel Levi Williams, Green Plains, Illinois, farmer.

William N. Grover, Warsaw, Illinois, lawyer.

Jacob C. Davis, Warsaw, Illinois, lawyer.

Mark Aldrich, Warsaw, Illinois, no business.

Henry Stephens, Warsaw, Illinois, lawyer.

George Rockwell, Warsaw, Illinois, druggist.

James H. Wood, Warsaw, Illinois, blacksmith.

Calvin Cole, Warsaw, Illinois, tavern keeper.

William B. Chipley, Warsaw, Illinois, doctor.

— Hays, Warsaw, Illinois, doctor.

J. D. Mellen, Warsaw, Illinois, merchant.

E. W. Gould, Warsaw, Illinois, merchant.

Samuel Fleming, Warsaw, Illinois, constable.

John Montague, Warsaw, Illinois, no business.

Jas. Gregg, Warsaw, Illinois, no business.

J. C. Elliot, Warsaw, Illinois, no business.

Lyman Prentiss, Warsaw, Illinois, no business.

D. W. Matthews, now St. Louis, Missouri, merchant.

J. B. Matthews, now St. Louis, Missouri, merchant.

Trueman Hosford, Warsaw, Illinois, farmer.

Four of the Chittendens, Warsaw, Illinois, different occupations.

J. W. Athey, Warsaw, Illinois, no business.

Onias C. Skinner, now of Quincy, Illinois, lawyer.

Calvin A. Warren, Quincy, Illinois, lawyer.

George W. Thatcher, Carthage, Illinois, county clerk.

James W. Brattle, Carthage, Illinois, land shark.

Alexander Sympton, Carthage, Illinois, land shark.

Jason H. Sherman, Carthage, Illinois, lawyer.

Michael Reckard, one half mile west of Carthage, Illinois, farmer.

Thomas Morrison, Carthage, Illinois, lawyer.

E. S. Freeman, Carthage, Illinois, blacksmith.

Thomas L. Barnes, Carthage, Illinois, quack doctor.

John Wilson, Carthage, Illinois, tavern keeper.

Edward Jones, 5 miles north of Carthage, farmer.

Capt. James E. Dunn, Augusta, Illinois, tavern keeper,

Joel Catlin, Augusta, Illinois, farmer, &c.

William D. Abernethy, Augusta, Illinois, farmer, &c.

Erastus Austin, constable, &c.

— Austin, loafer.

Reuben Graves, St. Mary's, Illinois, farmer.

Henry Garnett, St. Mary's, Illinois, farmer.

F. J. Bartlett, St. Mary's, Illinois, miller.

Valentine Wilson, St. Mary's, Illinois, farmer.

Sylvester M. Bartlett, editor of the *Quincy Whig*.

Major W. B. Warren, a damned villain.

Colonel — Geddis, Fountain Green, Illinois, farmer.

Matthews McClaughny, Fountain Green, Illinois, farmer.

Nickerson Wright, Fountain Green, Illinois, farmer.

John McAuley, Camp Creek Precinct, Illinois, one of the worst men in Hancock.

William H. Rollason, Pontusuc, Illinois,

John M. Finch, Pontusuc, Illinois.

Francis M. Higbee, Pontusuc, Illinois.

— Douglass, Pontusuc, Illinois schoolmaster.

George Backman, one of the Durfee murderers.

— Moss or Morse, " " "

Jacob Beck, " " "

Backman lives in Carthage, Moss or Morse,

and Jacob Beck have left the country, but expect to return.

The foregoing is a pretty large list; there are others of the smaller fry which I deem unworthy of notice, inasmuch as they were led on through the influence of the leaders, and whiskey. I most cheerfully give you any information in my power in reference to this matter; the only thing that I regret about is, that these things I am fearful will be put off so long that I will not live to see or hear of the awful vengeance which will in the end overtake the Hancock assassins. I have long been of the opinion that forbearance is no longer a virtue, let the guilty be made to answer for their crimes. Let justice be done, and all will be well.

The blood-hounds are still determined on taking my life I; can hear from them every once in a while. I will have to be exceedingly careful this summer, or they will have my scalp. They still act upon the principle that had it not been for me in September last, Worrell and McBradney would not have been killed, and the city of Nauvoo burned to the ground. They want to hold me responsible for everything that was done to put them down in their mob doings last year.

In reference to my correspondence with the Governor, I will say that I received but two letters from him during the difficulty, neither of which were received until after the arrival of General Hardin and the Government troops.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 4, 1862.

BLESSINGS TO BE OBTAINED BY GATHERING.

THE blessings to be secured through gathering together in obedience to the command of God are many and various. They form subjects for contemplation and hope to the Saints; and all who possess the Spirit of the Latter-Day Work love to dwell upon them in their reflections and speak of them in their testimonies. Some of them are, by the force of circumstances, kept more prominently before the mind than others which possess equal claims upon our consideration; while it is more difficult for the Saints, as a people, to comprehend and believe in the realization of some than others. Thus, the present distress among the nations, and the gloomy clouds, pregnant with storms of calamities which hang threateningly over them, keep forcibly before the minds of the Saints the neces-

sity that exists for them to flee to Zion, that they may escape the impending evils; and, in conjunction with this, they can readily believe that temporal blessings will be bestowed which they would never have obtained if they had remained ungathered.

But there is a higher motive, which should animate all who desire by gathering to build up the Kingdom of God, one which should precede every other consideration, and without which gathering would fail to bring us the permanent, eternally-enduring blessings we seek. That motive is, the desire to learn of the things of God, and qualify ourselves by diligence, and in righteousness and humility before him, to build up his kingdom, and become the great, glorious, and blessed people which the Prophets have declared should compose the Zion of the last days. This is the great object of gathering. While scattered among the nations, the Saints are every day exposed to the insidious temptations of associations whose bonds they have cast off, and which possess more or less influence on all, through connection, habit, early impressions, and traditional ties. It is by removal from these that their power is more completely broken; while the succeeding generation, not having been subjected to their influence to the same extent, will be enabled to exercise greater faith in God, and obtain more of his power than they ever could have gained, under any circumstances, if they had been subjected to the allurements of the contaminations which meet the young at every step in life in the nations of Babylon.

In the union of the Saints as a gathered people their power, drawn from the knowledge they have gained of the truth, can be exercised and developed. Scattered, they are like the solitary twigs which can be snapped between the fingers of a child; gathered, they are like the bundle bound together, which a strong man cannot break or bend. Thus, assembled together in one body, a distinct people, they can worship God under the direction of his Holy Spirit, learn to know his laws and see them executed, study his commandments and live in obedience to them, and purify themselves before the Lord; thus becoming a prepared people for the Advent of Messiah in glory.

There is nothing presumptuous in saying that the world is lying in wickedness, regardless of God and refusing to obey his commandments. Those who are recognised by the people of the world as their religious instructors admit this. They avowedly lament it, and professedly labour to better it. But, after centuries of such lamentations and labours, the truth stands to-day that iniquity revels in the high places of the earth, and the people are given over to the lusts of the flesh, working abominations before God. It is because of this that the Spirit of God will cease to strive with the nations, and they shall be given over to destruction; and it is that the Saints may enjoy all the blessings which the nations have forfeited that they are required to gather, that, living and increasing in the light of the Gospel, they may have the power of God abiding with them. This is worth more than gold and silver, houses and lands, or any wealth which can be gained in the world. These may pass from us, but the blessing of God endureth for ever; and He to whom the "cattle upon a thousand hills" belong, who owneth "the earth and the fulness thereof," will not let those who have learned to serve him and govern his gifts in righteousness lack for any good thing.

In the world, the seeds of sin and death are planted in the human mind among the earliest impressions the virgin soil of the infant intellect receives. At the fireside, in the schoolroom, in childish companionship, and even in the places

where men assemble to worship, contention makes itself felt and heard. It is the off-spring of ignorance and fills the young mind with bitterness or doubt. The most sacred names are bandied about in the hearing of youth, no matter how carefully they may be watched or guarded to prevent their learning evil. Blasphemy rings in their ears; drunkenness, lewdness, and obscenity meet their eyes, till they become accustomed to them and look upon them with carelessness, or, allured by evil example, give way to their pernicious influence. Parents, if you would know what your children have to encounter in the world around you, look back upon your own early years, and reflect that the world is growing hoary in depravity. To preserve them from these evils, to save yourselves and them from the fatal effects of abominations that sicken the soul to contemplate, you are called upon to gather together where the laws of God can be honoured and children be trained in the ways of righteousness, virtue, and truth. By the concentration together of those who love holiness and desire to practice godliness, a power will grow up in the earth, owned of God and blessed by him. Peace shall be in their families, for they will be governed by principle; love shall exist in their midst, for the truth will develop the purest and noblest qualities of their natures and banish contention from them; and every blessing the heart can desire shall be theirs, as fast as they become prepared to receive and enjoy them.

In the face of the obstacles that intervene between the present condition of the Saints in these lands and the realization of this prospect, there is a necessity that in earnest prayer they should seek mighty faith from God to overcome every difficulty that lies in their way. It will not do to wait until they reach Zion before beginning to practise the principles which secure these blessings; but every day and every hour the mind should be trained in obedience to the truth, and the spirit of God sought after in earnestness and devotion, with a firm reliance on the promises of God and an unshaken faith in their fulfilment. They who do so shall not only escape the calamities coming upon the wicked, but they shall also be made partakers in all the blessings of the Everlasting Gospel.

ABSTRACT OF CORRESPONDENCE.

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By letter from Brother J. P. Meik, of Raipore, Central Provinces, East India, dated August 1st, we learn that, notwithstanding the difficulties to be contended with in that God-forsaken country, he was labouring energetically for the interest of the Kingdom of God, as far as circumstances would permit, bearing testimony to the truth whenever and wherever opportunity presented itself. For some time past he had been engaged in translating the Book of Mormon into the Hindostanee language (the most universal in India, and more or less spoken from Lahon to Cape Comorin), and had, at date of writing, finished about one half of it, trusting to be able to complete the translation in some twelve or eighteen months hence. Brother Meik's letter breathes a good, lively, and hopeful spirit, testifying of the interest he takes in the spreading of the truth, and commends him to the remembrance of the Saints, by whom he wishes to be remembered in their petitions to Him who is mighty to save and bless, that he may be instrumental in doing good in that country by translating that sacred record in the language of that benighted nation.

✓ Elder Alex. Ross, in a letter dated Sept. 18, says:—"In the Leicestershire Conference, during the last few weeks, I have held several Camp-meetings, all of which were well attended by Saints and strangers. On Sunday, the 31st of last month, President Bigler favoured us by attending a Camp-meeting held at Whitwick, at which those who assembled felt much blessed, and the day was spent profitably to all. Out-door preaching is still attended to, when the weather permits, by the local Priesthood. They all agree in bearing testimony that the spirit of investigation is among the people, and that the prospect of success attending their labours is decidedly cheering. Long may the spirit of honest inquiry exist among the people, until the innate qualities of truth within them gain the ascendancy over every principle that keeps the soul in thralldom, and through obedience lead them to endless life and glory."

CATECHETICAL ILLUSTRATIONS OF THE FAITH AND TEACHINGS OF THE SAINTS.

It is frequently asked, "What is the reason of your being driven from place to place?"

Because we have the Priesthood of the Son of God, and all the world is opposed to it.

"For what were you driven from Jackson county, Missouri?"

For preaching and trying to practice the Gospel of life and salvation.

"Were not your people Abolitionists?"

They were not.

"Did they not spread an influence that slavery was not right?"

They said, as they now say, that slaves are, in many instances, abused, and that masters will be punished for abusing their slaves.

"Did you not believe and preach the doctrine that the Saints will possess the earth?"

We did believe and preach such a doctrine, and we still believe and preach it as it is revealed in the Bible.

"Did you believe and preach that God has set up on the earth the kingdom that Daniel saw?"

We did, and still believe and preach it.

"Do you believe and preach that you are in possession of that kingdom?"

We do.

"Do you believe that all will be damned, except the Latter-day Saints?"

Yes; and we believe, further, that many of the Latter-day Saints will be damned, unless they repent of their sins and work righteousness.

"What do you understand by damnation?"

Being shut out from the presence of the Father and the Son,

"But will all, except the Saints, be sent to that lake of fire and brimstone where the worm dieth not and the fire is not quenched, there to dwell for ever and ever?"

No, for every one will receive a glory, except the "sons of perdition." We believe that the doctrine that sinners eternally dwell in hellfire is an invention of the Priests, to oppress and terrify the ignorant.

"Where did you go, when you were driven from the State of Missouri?"

We located in Hancock county, Illinois, and in Lee county, Iowa.

"Were you not driven from Illinois in consequence of believing and practising the doctrine called 'spiritual wife doctrine,' or polygamy?"

No.

"Did not Joseph Smith teach such a doctrine?"

Joseph Smith had a revelation from God, July 12, 1843, wherein the Lord revealed the doctrine that was revealed to the ancients. This revelation was first published in the *Deseret News Extra*, September 14, 1852, which was the first time it was publicly made known.

"Was it generally known in Nauvoo and in the regions round about, previous to its being published, that Joseph Smith had received such a revelation?"

It was not.

"For what were you driven from the State of Illinois?"

For the same reason that we were driven from other places, viz,—because

we preach and try to practise the Gospel of life and salvation.

"Why do men hate and persecute you now, if you have the Gospel of the Son of God?"

Because they have not the Gospel, and will not receive it as revealed in the Old and New Testaments—upon the terms the Lord offers it to them as laid down for all men to be saved by it—and

they are not willing that He should reign, whose right it is to reign.

"Is there no political reason why you have been driven from place to place?"

Perhaps so, for probably the world fear our political, as well as religious union, knowing that "in union there is strength." We know of no other political reason.—*From the Deseret News.*

C O R R E S P O N D E N C E .

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ENGLAND.

LINCOLNSHIRE CONFERENCE.

Billingsboro, Sept. 24, 1862.

President Cannon,

Dear Brother,—Judging from my own feelings, I feel that good news with regard to the work of the Lord will be gladly received by you.

I went with two of the brethren to Stamford on Sunday morning, where we held a council meeting. The brethren all felt well and alive in their duties. They have done considerable out-door preaching this summer, which, I believe, will result in good.

We went from there to Ryehall (a village where a few Saints belonging to the Stamford branch reside), where we held a meeting in the afternoon in a brother's house. Several strangers came in. I addressed the meeting at some length, after which the strangers said they believed the work was true, and gave me an invitation to take tea with them. After tea I went with several of the Saints to a village called Casterton, where we preached in the evening to a good number of people. After the meeting was over, we asked the people whether any of them would open their doors for preaching, but the answer was, "We believe what you say to be true, but dare not open our houses for you to preach in, or we should be turned out of doors and of employment." I felt as though I could have wept over them; realizing that the bondage in which they are placed is great, and forces them to follow and practise creeds which are powerless to save. I felt to pray God, my Heavenly Father, to break these bonds asunder, and I rejoice to know that this will soon be the case.

On Monday evening, in company of some of the Saints, I visited a family in Ryehall by the name of Osborne. We went down to the river and baptized four of them, the husband, wife, and two daughters. One of their sons had been baptized a few weeks ago.

We held a meeting, and confirmed them the same night. The good spirit was with us, and we all enjoyed ourselves well. The brethren feel that the Lord is prospering them, and crowning their labours with success.

We shall hold the Lincolnshire Conference at Grantham, on the 12th of October.

Praying God to bless you in all your labours, I remain yours very truly,

JAMES BULLOCK.

SCOTLAND.

DUNDEE CONFERENCE.

Dundee, Sept. 7th, 1862.

President Cannon,

My Dear Brother,—Not having written to you for some time, I feel that a few words at present would not be out of place. I am pleased in stating that all things here are moving steadily in the right direction. A good feeling and spirit is manifested by the majority of the Saints throughout this Conference, who are desirous to do all they can for the furtherance of the work of God. The Branch Presidents and the Priesthood connected with me are doing the best they can to carry out the counsels of those placed over us, and are interested in the welfare of Zion, sparing liberally of their weekly pittance for the support of the cause of God. We are a little behind in money matters yet, but we hope soon to be able to report the Conference out of debt.

On the 17th of last month, we were favoured with a visit from Presidents West and Stuart, who, in their fatherly manner, dealt out to us those instructions which were the most suitable to our circumstances as Saints of God, and which will tend greatly to help us in the discharge of our every-day duties. All who were present on that occasion felt to rejoice and appreciate the value of those instructions, which left a good impression on the minds of those who were assembled. We are baptizing occasionally, and prospects are flattering for a further increase of our numbers. In the Alyth district we have had of late very large meetings of strangers, who appear to be inclined to investigate and listen to the principles taught by the Elders. Several letters have been received here lately by the Saints from some of their friends who emigrated last year and on previous years, breathing a good spirit, and causing a feeling of inquiry to spring up amongst their friends and old acquaintances; one of these letters has found its way into one of the daily papers here, which, doubtless, will be productive of good, and be read with interest by all who love to hear of the prosperity of the Kingdom of God in the land of Zion. My health is first-rate at present, and I feel well in the work of God, striving to do the best I can to further the interest of his cause on the earth. May the Lord bless you continually with every qualification requisite for your holy calling.

With kind regards to yourself and those connected with you, I remain your fellow-labourer,

W. S. BAXTER.



SCANDINAVIAN MISSION.

Copenhagen, Sept. 19, 1862.

Editor *Millennial Star*.—President Cannon and company arrived at Aalborg on Sunday morning, the 7th inst., having come direct from Hamburg, via Korsoer; they were accompanied by Jesse N. Smith, the President of this Mission, and Elder W. W. Cluff. They were all in good health.

We held an excellent Conference meeting on the same day in the city, the Priesthood and Saints having assembled from all parts of this district. The

President and others spoke very freely the words of life, accompanied by the inspiration of the Holy Spirit, and the Saints were warmed up to a degree that I have never before witnessed here.

After spending the evening and the next day in the city, and visiting the Forest Hill and the groves around the city, they departed from the Saints, who were crowding in continually to see and converse with them, and who felt as though they wished them to stay in their midst for ever, were it possible. They went by stages to Aarhus (situated by the sea, about 65 miles from Aalborg), where they arrived about midnight. The company was received and well entertained by P. C. Geertsen, the President of the Conference. A meeting, consisting of 300 Saints and a few strangers, was held the day following (Wednesday), in a commodious hall fitted for the occasion. After having visited the churchyard and other places outside the city, the company embarked at eleven o'clock a.m. on the steamer *The Star*, and were saluted by the Saints from every direction as long as they could be discerned from the land. We reached Korsoer at half-past five, where we put up and dined. We left by the railway cars about seven o'clock p.m., and arrived in Copenhagen at half-past ten, and were greeted by quite a number of the Saints at the railroad station, some of whom followed to Br. Smith's office.

Sunday forenoon and afternoon President Cannon addressed a congregation numbering more than 1,000, with a goodly degree of spirit and power, to the great satisfaction and joy of the Saints. Brothers Joseph F., John, and Samuel H. B. Smith, as well as Jesse N. Smith, Cluff, Lund, and Poulsen, spoke also very interestingly during the day, besides a number of others who had come from various parts of the mission, and addressed the Saints briefly. 110 Elders of the travelling ministry were present.

The Priesthood meeting for the Elders of Scandinavia, previously appointed by President Jesse N. Smith, was opened on Monday at ten o'clock a.m., and for two days we were together, enjoying each other's company. We had a rich time while there, which will long be

remembered by all present. President Cannon gave much good instructions, which, if heeded, are calculated to enable us to operate more successfully than before, and cause the work to roll on powerfully. President Smith also pointed out various ways and means which would assist us in doing more good. Cheering reports were heard from the Elders, and calls were made for more labourers.

President Cannon has taken great interest in the welfare of this mission, and appears to be well satisfied with the state of affairs here. He has been well informed of the local and social conditions of both the country and the people. We are glad to know that

Elder John Smith is going to tarry here. I have not heretofore witnessed such a desire as is at present manifested both by the Priesthood and the Saints to unite with the main body of the Church in Zion. We realized that our efforts and powers are becoming more concentrated, and that a great work will be done in this country.

I could not help but suppose that the Saints in England and other parts would be edified to hear something of our success here; therefore, I have forwarded you the accompanying minutes, trusting you will give them room in the *Star*.—I remain yours respectfully,

A. CHRISTENSEN.)

SUMMARY OF NEWS.

AMERICA.—McClellan had advanced his headquarters beyond Rockville. His army had approached the Mouseac River, over which a portion of the bridges were destroyed by the Confederates. The Confederates under Jackson had evacuated Frederick, and taken possession of Hagerstown, where he was preparing to march into Pennsylvania, by way of Chambersburg. The excitement was great in that vicinity. The defence of Pennsylvania had been vigorously decided on. The Governor was raising a large militia force. The city of Philadelphia had voted \$500,000 for its defence. The Confederates 40,000 strong, under Generals Lee and Longstreet, are in possession of Leesburg, Maryland. The latest reports state that McClellan's advanced guard had occupied Frederick without opposition. On the 11th ult. a Confederate cavalry force attacked Westminster, Maryland, and did considerable damage. A despatch from Fortress Monroe states that the Confederate cavalry force had attacked Williamsburg, having captured the Federal pickets. An engagement ensued, resulting in the capture of one Federal colonel, five captains, four lieutenants, and some privates. The Confederate commander, with eight officers and men were killed. The Confederates had retreated from their position in front of Cincinnati. Federal General Buell, with 45,000 men, is said to be in pursuit of Kirby Smith, who was reported retreating. General Bragg was advancing by way of Lexington to join Smith. The latest news bring information that a battle has occurred between the forces of McClellan and Lee at Hagerstown. McClellan states that the Confederates were beaten, and retreated across the Potomac. The Confederates are reported to have lost 15,000 men. General Reno was killed, and General Lee is reported to have been wounded. The Federals are surrounded at Harper's Ferry. 1600 Federal cavalry have escaped, but it is supposed the remainder of the Federal forces will be compelled to surrender. The Confederates had again advanced on Cincinnati, driving in the Federal pickets two miles north of Florence.

MEXICO.—*La France* asserts that the majority of the Juarez Government has decided on proposing terms of capitulation to General Forey, on the basis of the surrender of Mexico and Puebla to the French.

ITALY.—The *Discussione* says that the state of siege will continue some time longer in Naples, and that it will be abolished in Sicily after the officials whose loyalty or integrity is suspected are removed from the public administration. The Italian Parliament will be closed, and not dissolved. Intelligence received in Turin from Fort Varignano states that Garibaldi is progressing favourably.